

CHURCH & STATE

A MONTHLY REVIEW

Another Federal Giveaway
Church Colleges Seek Windfall
Religious Fellowships Barred
Castro and Catholicism
Christian Geography Textbook
Roman Catholic Church Wealth
More Philippine Church Claims



Others, Too

This is the place where we are accustomed to plug our own publication. This month we just have to say a good word for another. The September-October issue of *Liberty* devoted to the issue of "School Aid and the Wall of Separation" is one of the finest contributions ever made in this field. Every POAU member should read it; every American should read it.

Liberty is published at 6840 Eastern Ave., Washington 12, D. C. Its present editor is Roland R. Hegstad. Its former editor was Frank H. Yost, one of the founders of POAU. Oh yes—extra copies are 50¢ each.

Who Does the Job?

Producers of CHURCH AND STATE would like to be acquainted with you. Here they are in the usual order:

Glenn L. Archer, attorney, teacher, farmer, businessman, writer, speaker, musician, Methodist layman, educated at Greenville College, University of Colorado, Washburn Law School and Northwestern University, called from the deanship of a Kansas law school fifteen years ago to be executive director of POAU.

C. Stanley Lowell, Methodist minister, writer for many religious and secular publications, popular preacher, mountain climber, educated at Asbury College, Duke University and Yale Divinity School, for the past five years associate director of POAU.

Paul Blanshard, educated at the University of Michigan, Harvard and Columbia, author of the many-editioned best-seller, *American Freedom and Catholic Power*, and of other volumes including a new one on Spain and Portugal shortly to be published by Beacon Press, attorney, special counsel for POAU.

John C. Mayne, Congregationalist minister, former Council of Churches executive, amateur photographer, educated at Otterbein College, University of Chicago and Chicago Theological Seminary, for twelve years director of organization for POAU.

Gaylord Briley, ordained Baptist minister, educated at the University of Michigan and Louisiana College, served on staffs of prominent southern churches, circulation manager for the REVIEW, office manager of POAU.

Edward P. Felker, Colonel in the U. S. Army, retired, Harvard College, Harvard Law School, former assistant attorney general of Ohio, Christian Scientist, special counsel for POAU.

Herbert S. Southgate, Methodist minister, educated at V.M.I. and Candler School of Theology, businessman, then pastor and district superintendent in the Methodist Church, director of church relations for POAU.

There they are, the men who produce the paper in addition to carrying out their other responsibilities with POAU. We hope you like the line-up and will want their product each month. \$5 for the basic membership including that all important subscription to CHURCH AND STATE. Send today to:

POAU
1633 Massachusetts Ave., N.W.
Washington 6, D. C.

IN THIS ISSUE

Vol. 14, No. 10

November, 1961

Another Federal Giveaway	3
Editorials	4
Church Colleges Seek Windfall	5
TV Poses Church-State Problem	6
Bond Elections Are Reported	6
Defense Education Act Bars Religious Fellowships	6
Skeleton School Aid Approved by Congress	7
State Constitutions (continued)	8
This Month	9
News From Far and Near	10
Bus Battle Briefs	10
Paul Blanshard Says—Castro and Catholicism	11
Roman Catholic Geography Textbook	12
The Law in Action	13
Roman Catholic Church Wealth	14
Federal Loans/Donations Benefit Church Institutions	15
More Philippine Church Claims	15

EDITORS

GLENN L. ARCHER

C. STANLEY LOWELL

CONTRIBUTING EDITORS

PAUL BLANSHARD

HERBERT S. SOUTHGATE

JOHN C. MAYNE

GAYLORD BRILEY

JOHN A. WARING

THE OFFICERS OF POAU

Honorary President	CHARLES C. MORRISON
Honorary Vice President	JOSEPH M. DAWSON
Honorary Treasurer	E. H. DE GROOT, JR.

President	LOUIE D. NEWTON
Vice Presidents	JOHN A. MACKAY, DICK H. HALL
Recording Secretary	W. KENNETH HADDOCK
Treasurer	HAROLD C. FITZ
Executive Director	GLENN L. ARCHER
Associate Director	C. STANLEY LOWELL
Director of Church Relations	HERBERT S. SOUTHGATE
Director of Organization	JOHN C. MAYNE
Legal Counsel	PAUL BLANSHARD, EDWARD P. FELKER

REGIONAL DIRECTORS

PAUL DULING
17 East 48th St.
New York, N. Y.

MURDOCK MORRISON
3923 West 6th St.
Los Angeles 5, Calif.

JAMES M. WINDHAM
105 West Adams St.
Chicago 3, Ill.

CHURCH AND STATE

Published every month but August by
Protestants and Other Americans United
for Separation of Church and State

Second Class Postage Paid at Washington, D. C.
Return Postage Guaranteed
Member of Associated Church Press

Reprint Permission: All material in this issue is protected by copyright. Permission to reproduce may be obtained by writing the Editors.

© 1961 by Protestants and Other Americans United

Change of Address: If moving, please send both new and old addresses. Enclose address label if possible. Mail to CHURCH AND STATE, 1633 Massachusetts Ave., N.W., Washington 6, D. C. Allow three weeks for change.

Subscription: \$3.00 for subscription is included in minimum annual POAU membership contribution of \$5.00. Single copies 35¢ each. Make all checks and money orders payable to POAU, 1633 MASSACHUSETTS AVE., N.W., WASHINGTON 6, D. C.

Another Federal Giveaway to Jesuits— Valuable Site to Loyola University

A bill introduced under the joint sponsorship of Senator Paul Douglas (D., Ill.) and Everett McKinley Dirksen (R., Ill.) proposes the giveaway of a 79-acre tract of valuable Federal land to Loyola University, a Jesuit institution of the Roman Catholic Church, for the purpose of erecting a medical center. A parallel bill was introduced in the House by Rep. E. R. Finnegan (D., Ill.). The site, which has been part of the area of the Veterans Administration Hospital, Hines, Ill., has been declared "surplus" and marked for donation to the Roman Catholic order. If the medical center is not erected within 10 years the land is to revert to the government.



Scenes of the 79 acre tract of the Veterans Administration Hospital at Hines, a suburb of Chicago, Ill. proposed as a Federal gift to Loyola University.

The proposal drew an immediate objection from Glenn L. Archer, executive director of POAU, who cited decisions of the United States Supreme Court barring the use of public assets for the benefit of church enterprise. Mr. Archer stressed that the money barrier established by the court in the *Everson*, *McCollum* and *Zorach* cases of the 1940's and 1950's had recently been re-affirmed in the court's decision in regard to Sunday Laws handed down on May 28 of this year. The point was emphasized by Rev. James M. Windham, regional POAU director, in a Chicago radio program devoted to the Douglas-Dirksen-Finnegan proposal. Mr. Archer urged that if the site were to be made available to Loyola University the school

should be required to pay its full assessed value to the government.

Sneak Through Barred

In a statement to the *Chicago Daily News*, C. Stanley Lowell, associate director of POAU, urged that the proposed giveaway receive careful appraisal in the Congress and not be hastily passed without "due process." He called attention to the many unwise proposals which are rushed into law during the closing moments of each session. He urged that land and buildings which represent a substantial equity to the taxpayer should not be summarily disposed of to a sectarian group, and certainly not without a careful study by the Congress.

An inquiry at the office of Senator Douglas brought assurance that careful study of the bill was desired and expected. The Senate Committee on Labor and Public Welfare and the House Committee on Veterans' Affairs, to which the bills have been referred, have not yet indicated whether public hearings will be held.

Attention was called by Rev. Windham to the constitution of the State of Illinois. While not directly involved in the Federal procedure, Mr. Windham expressed the opinion that Illinois officials might well hesitate to override clear provisions of Illinois law. The Illinois constitution says:

Neither the general assembly nor any county, city, town, township, school district, or other public corporation shall ever make any appropriation or pay from any public fund whatever, anything, in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controlled by any church or sectarian denomination; nor shall any grant or donation of land, money or other personal property ever be made by the State or any public corporation to any church or any sectarian purpose.

A further point was raised by POAU concerning the sectarian medical code which would apparently be followed in the operation of the proposed facility. "This medical code," the protest statement declared, "will deny certain therapies to patients and physicians using the proposed medical facility. We believe this to be an unconstitutional denial of religious and medical rights to citizens in an installation made possible by the donation of Federal land and the likely donation of Federal funds for construction. If a medical center is needed at this site, let it be erected and operated by a group working under the medical code of the American Medical Association rather than a code resting upon private religious presuppositions unacceptable to the great majority of the American people."

• Editorials •

Again and Again—No!

Comes once more the old rumor from Rome that the Vatican is attempting to establish diplomatic relations with the United States. Latest report is from the Rome correspondent of the *London Sunday Telegraph*. He notes that the appointment of Cardinal Cicognani, former Apostolic Delegate in Washington, as papal secretary of state, is said to indicate that such an effort will be made.

The correspondent recalls former President Truman's unfortunate experience when he tried to name General Mark Clark as Ambassador to the Vatican. But he thinks that "the old prejudices against a scheming Roman Catholic Church are dying out," and that the move could now be made without objection. The American columnist David Lawrence gave quick support to the idea, observing that "the Roman Catholic Church has tremendous influence in Latin America . . . as well as in France, Austria, Germany, Spain and Italy."

Perhaps no British correspondent, or even Mr. Lawrence, could be expected to understand the American principle of church-state separation. In the light of that principle such acts of official favoritism toward a church are altogether out of order. We can no more appoint an ambassador to Pope John than to the Greek Orthodox Patriarch or any other ecclesiastical dignitary.

When Mr. Truman violated the American tradition with his appointment of General Clark the American people literally rose up in arms and stopped the arrangement before it could get started. They can be counted on to do it again.

Comforting, indeed, is President Kennedy's assurance:

I am flatly opposed to appointment of an ambassador to the Vatican. Whatever advantages it might have in Rome—and I'm not convinced of these—they would be more than offset by the divisive effect at home.

How could anyone put it any better?

Shall We Sin More?

There is an odd kind of logic relating to church-state separation which never fails to stir our wonder and amazement. It is most prevalent among Protestants, though it gets frequent assists from the Roman Catholic camp.

The argument runs like this: If you can show that some church institution somewhere got a little public money, this demonstrates that church-state separation is nonexistent and it is all right for every church institution to get all it can.

We were once told by a devout Protestant brother that nothing more should be said about Roman Catholic violations of law because a Protestant church he knew about had accepted a free load of gravel from the county.

Often we have encountered this mentality in regard to church-state separation. We have found it popular among the members of Congress. So we have the solemn argument that because certain surplus items have been donated by the government to church schools it is proper to provide substantive grants or loans totalling many millions to sustain these institutions.

We fail to follow this logic. Because a man commits a sin, does this mean that he thereupon has an obligation to pull out all the stops and sin with all his might? Does it not mean, rather, that he should repent of his sin and do it no more? We see no inherent reason why a little sin should necessitate a big sin or why a single slip from the path of rectitude should make mandatory a life of crime.

Midland Wonderland

Midland, Michigan is a strange town inhabited by peculiar people. They have never learned that government is a lemon to be squeezed. In a day when pressure groups are held together only by their common passion to get all they can out of their government, Midland, Michigan has dared to violate this orthodoxy of esurience.

An opportunity to obtain \$2,789,000 in Federal funds for a sewage disposal plant was firmly rejected by the city fathers. Then insult was added to injury. The school board terminated the Federal-state lunch program and decided to go it alone. Are these men crazy? How can they hold up their heads among approved people if they violate the time-honored tradition of taking all they can get and crying for more?

And what has this to do with church-state separation? Just this—that perhaps the peculiar people of Midland can teach our church people a lesson. Too many of our denominational leaders seem to be obsessed with the notion that if they can get money from the government for hospitals, schools and other institutions and services, and perhaps for churches also, that there is something shameful about *not* taking it.

The peculiar people of Midland think the shoe is on the other foot. We are inclined to agree with them. While there is logic in the use of the central taxing power to finance public works, this power should by no means be used for the benefit of private, sectarian operations. It is our proud tradition not to do so. Indeed, this is what separation of church and state means.

We hope that our denominational leaders will agree. We hope that if they do agree their voices will be heard—oftener and louder. We cannot believe that the people of Midland are a sturdier breed than our churchmen.

Cadillacs and Camels

As we were lying awake the other night after drinking too much coffee, it suddenly occurred to us that Walter F. Wessendorf, Jr., that lawyer from Guilderland, New York, who has been offered \$1,300 to drive his two children to plush Albany Academy for Girls in one of his two Cadillacs, under the school bus law of his state, has the key to the whole problem of financing parochial schools.

An equally fantastic claim but quite proper under the New York law, was that of Mr. and Mrs. Carl Cooper who put in for \$5,000 a year to transport their daughter Patricia, via two ferries, to the Sacred Heart of Mary Academy. Land distance 9.4 miles.

But to get back to the more conservative demand of Mr. Wessendorf. He got his offer of \$1,300 because the law, forced through the New York legislature by Catholic pressure, makes it compulsory for each local school board to finance all transportation costs to private as well as public schools, regardless of need, even if the school is ten miles away and there are public schools nearer. If each Catholic family in the country were given \$1,300 for each combination of two children for "transportation," that would make 2,500,000 x \$1,300 or a total of \$3,250,000,000 for the approximately 5,000,000 children in parochial schools. That is considerably more than these schools need to maintain themselves in the public style to which they are not accustomed.

Of course there would be some difficulty about those parochial school children who live right near their schools. To meet this problem, the bus laws could be changed to make an allowance for the "preparation" of children for school as well as their transportation. It is true that this is a new concept, but human welfare is stretchable, and



Governor Nelson A. Rockefeller
of New York State.

Straight Doctrine

The haunting fear of an overcrowded, undernourished future prompted the irreligious Malthusians who followed John Stuart Mill to make artificial birth control an object of continual propaganda. . . . If God commanded man to increase and multiply and to fill and subdue the earth, how can the prevention of birth be justified?

—Father Vincent J. P. Fox in a sermon at St. Patrick's Cathedral, August 27, 1961

who can say that the preparation of Johnnie and Mary for going to school has anything to do with religion? "Preparation" might even include the cost of clothing, since the clothing of Johnnie and Mary might be construed as a "safety" measure under the child benefit theory.

Anyway, we think that the advocates of compulsory bus transportation to private schools by public taxes have revealed very little imagination. They have tried to get the camel's nose under the tax tent too timidly. It may be easier to drive a Cadillac than a camel into the tent. Mr. Wessendorf is a very smart lawyer who can give the Catholic hierarchy pointers on strategy.

Church Colleges Seek Windfall

New York citizens have been pondering in recent weeks a proposition to effect another breach in that state's rapidly crumbling wall of church-state separation. A proposed constitutional amendment to be voted on in November would make the state liable for payment in case of default by church colleges on loans which they had contracted for any kind of construction. The guarantees would be extended up to \$500 million.

The proposal which has been denounced as "loosely drawn" and "without proper safeguards to the state" has been slipping to success in the absence of any vocal opposition. The only apparent challenge has been raised by POAU members and chapters throughout the state. The proposal has been opposed by the New York State Council of Churches. They have mounted a program to educate the public as to the serious consequences of the proposal for church-state separation. POAU leaders recalled how the parochial bus amendment to the New York Constitution was quietly put through back in the thirties with most citizens quite unaware of what the proposal really meant. The taxpayers have been saddled with an obligation running into many millions ever since.

Observers in Albany regarded the amendment as a follow-up to Governor Nelson Rockefeller's "student-incentive" plan which will enrich church colleges in New York State (most of them Roman Catholic) to the tune of \$200 for each qualifying student. Both proposals have had the determined support of Fr. Laurence J. McGinley, president of the Jesuit Fordham University, and Cardinal Spellman.

TV Poses Church-State Problem

A new kind of church-state problem has arisen in Hagerstown, Maryland where a Roman Catholic parish school sought to connect its classrooms with an educational television network operated by the city's public schools. St. Mary's Catholic School stated that it was willing to pay for the cost of the connection to bring the programs into its classrooms but nothing further. But Edwin H. Miller, attorney for the Board of Education, pointed out that "there's more to it than just the connection fees." Mr. Miller stated that in his opinion the law of Maryland prohibited any such arrangement. "The law," he said, "says in effect that all money appropriated by the State shall be used for public education."

William J. Dwyer, attorney for St. Mary's, thought it was only a matter of agreeing on price. "If they want us to pay more . . ." he said, "they ought to be willing to bargain with us on what the costs will be." He then indicated that his client was not merely interested in participation but also in sharing control. Mr. Dwyer added: "We should be allowed to put a couple of people on the governing body so we could have a say on what is and what is not to be taught on the programs."

Lem Kirk, president of the County Commissioners, stated that an opinion on the legality of the request would be sought from the Maryland attorney general.

POAU attorneys felt that the question raised was not merely one of Maryland law, but might also involve the right of citizens to protection from a tax for religion under the First and Fourteenth Amendments to the Federal Constitution. They expressed doubt that the "health and welfare" doctrine of the Everson bus case could be extended to include educational TV.

Bond Elections Are Reported

A statistical compilation of school bond elections for the years 1948-1959 has been published by the United States Office of Education. The report shows that there were 1,512 bond elections during this period and 1,118 tax elections. 16 per cent of the bond elections and nearly 15 per cent of the tax elections were defeated.

The survey indicates that elections in which a larger percentage of the voters turned out were those in which the bonds were more likely to be defeated. In such situations special propaganda factors had likely figured. These factors stimulated a large turnout and an adverse vote.

Defense Education Act Bars Religious Fellowships

Fellowships for religious personnel and religious studies under the Defense Education Act are to come under close scrutiny by the Office of Education. Such fellowships granted to ministers of religion at Emory University, Duke University and Union Theological Seminary had been questioned by POAU representatives at Congressional hearings last spring.

With the POAU disclosure that Defense fellowships were being allocated in these fields, a Senate sub-committee asked for an investigation and report on the matter. As a result, the Senate version of the NDEA extension contained specific prohibitions on the use of the funds for religious purposes.

The Senate bill was lost in the maze of House inaction, but the attention to the sectarian problem did register with executives of the Department of Health, Education and Welfare. They began forthwith a reappraisal of policy in regard to fellowship grants.

A further stimulus came from the Appropriations Committee which stipulated that the Department in its administration of NDEA pay close attention to the purposes of the Act as set forth in Title One and expend funds in accordance therewith. A new policy directive in regard to fellowship grants under NDEA is expected shortly from the Office of Education.

The survey makes no attempt to assess sectarian opposition as a factor in the defeat of school bonds and taxes. Neither does the survey recognize the generally accepted thesis that the percentage of defeats in such elections is rapidly rising. No comparative figures with preceding periods are included.

Scattered reports reaching POAU headquarters from local sources in Rhode Island, Michigan and Iowa indicate that in a number of situations outspoken opposition by Roman Catholic priests figured in the defeat of school bonds. There are also reports of support for bonds by some members of the Catholic clergy. A Roman Catholic group called Citizens for Educational Freedom, originally established to propagandize for public subsidies to parochial schools, has added the function of interfering in local school bond elections. A voter directive widely circulated by this group warns against voting for school bonds which do not "help all children."

Unusual school bond elections have been reported to POAU from Ft. Recovery, Ohio. Two bond elections for the erection of additions to Catholic schools were defeated by the voters.

Skeleton School Aid Approved By Congress

The school aid bill finally passed by the 87th Congress and signed by the President, was merely an extension of previous forms of aid. The \$4½ billion aid program projected by the Administration, which easily passed the Senate, was the casualty of Catholic Action via Rep. James J. Delaney (D., N.Y.) in the House Rules Committee. It was blocked there and never came to a vote in the House.

Of especial significance to Washington observers was the defeat of any general program of aid to church schools. Despite flurries of letters to Congressmen stimulated by Roman Catholic clergy, the sentiment of the voters was solidly against any such program.

Significant, too, was the defeat of the so-called Green bill sponsored and ardently championed by Rep. Edith Green (D., Ore.). This bill would have provided \$900 million in soft loans for the construction of buildings at private (including church) colleges. The bill would have greatly widened the program of loans which is presently for dormitory construction only. It would also have provided \$240 million in scholarships and supporting grants to private (including church) colleges. The college aid measure had been expected to pass easily but ran into a final wall of resistance. POAU spokesmen defended the principle of church-

state separation at ten of the Congressional hearings. This principle as contained in the First Amendment and interpreted by Federal courts has repeatedly denied public assistance to church enterprise.

Old Programs Extended

The legislation which was finally approved was an extension of aid to "impacted areas." This aid provides about \$200 million a year to school districts where there are concentrations of Federal personnel. The money is both for construction and operating costs. Also passed was an extension of the NDEA. This catch-all bill bearing the label of "Defense" has a student loan program and also a loan program to provide teaching equipment in science, mathematics and foreign languages for private (including sectarian) schools. It may not be used, however, for private school construction. These loans, considered by many an "entering wedge" for Federal aid to parochial schools, have not proved popular with Roman Catholic school authorities.

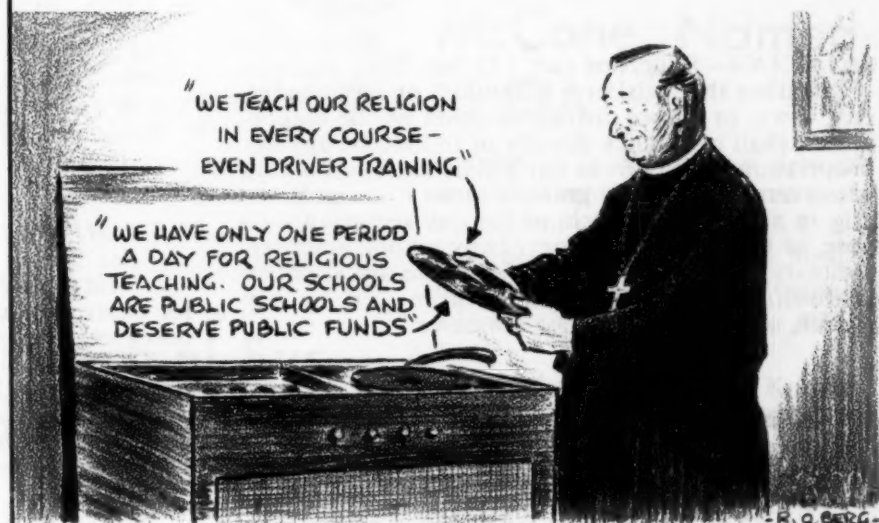
Once the Administration bill was killed, the only real debate was on the length of the extension of impact aid and NDEA. This was finally set at two years in order to avoid another battle over school aid next year.

Liberty, Not Tax Aid

The followers of every religious faith (and the followers of none) do indeed have a right to full religious liberty. But this does not mean they have a right to obtain financial support for indoctrination of their particular faith from the followers of other faiths, and the followers of none. It would be just as logical to say that unless the Government builds all the churches, religious liberty is being impaired.

—Editorial in
St. Louis Post-Dispatch, Aug. 23, 1961

The HI Finance Player



Two Sides of the Record

State Constitutions on Aid to Religious Schools

Continuation of State laws as prepared by Dr. Edgar Fuller, executive secretary of the Council of Chiefs State School Officers, for a Congressional Committee hearing.

MISSOURI—Bill of Rights (art. 1). Sec. 7:

"Public aid for religious purposes—Preferences and discriminations on religious grounds.—That no money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such; and that no preference shall be given to nor any discrimination made against any church, sect or creed of religion, or any form of religious faith or worship.

Annotation.—Public money, coming from taxpayers of every denomination, cannot be used for the help of any religious sect in education or otherwise. Harfst v. Hoegen, 163 S.W. 2d 609, 349 Mo. 808, 141 A.L.R. 1136."

Education (art. 9). Sec. 8:

"Prohibition of public aid for religious purposes and institutions.—Neither the general assembly, nor any county, city, town, township, school district or other municipal corporation, shall ever make an appropriation or pay from any public fund whatever, anything in aid of any religious creed, church or sectarian purpose, or to help to support or sustain any private or public school, academy, seminary, college, university, or other institution of learning controlled by any religious creed, church or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the State, or any county, city, town, or other municipal corporation, for any religious creed, church, or sectarian purpose whatever."

MONTANA—Education (art. 11). Sec. 8:

"Neither the legislative assembly, or any county, city, town, or school district, or other public corporations, shall ever make directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or other property in aid of any church, or for any sectarian purpose, or to aid in the support of any school, academy, seminary, college, university, or other literary, scientific institution, controlled in whole or in part by any church, sect or denomination whatever."

NEBRASKA—Education (art. 7). Sec. 11:

"Sectarian instruction—Religious test of teacher or student.—No sectarian instruction shall be allowed in any school or institution supported in whole or in part by the public funds set apart for educational purposes, nor shall the State accept any grant, conveyance, or bequest of money, lands or other property to be used for sectarian purposes. Neither the State legislature nor any county, city, or other public corporation, shall

ever make any appropriation from any public fund, or grant any public land in aid of any sectarian or denominational school or college, or any educational institution which is not exclusively owned and controlled by the State or a governmental subdivision thereof. No religious test or qualification shall be required of teacher or student, for admission to or continuance in any public school or educational institution supported in whole or in part by public taxation."

NEVADA—Education (art. 11). Sec. 155:

"Public funds used for sectarian purposes.—No public funds of any kind or character whatever, State, county, or municipal, shall be used for sectarian purposes."

NEW JERSEY—Taxation and Finance (art. 8). Sec. 3, Par. 3:

"Donations of land and appropriations of money to private agencies.—No donation of land or appropriation of money shall be made by the State or any county or municipal corporation to or for the use of any society, association or corporation whatever.

Annotations.—N.J.S.A. 18:14-8 authorizing school district boards of education to contract for transportation of children to and from schools, including other than public school is not unconstitutional as providing for expenditure of public moneys for private purposes and giving direct or indirect aid to sectarian schools or making gifts to individuals. Everson v. Board of Ed. of Ewing Tp., 133 N.J.L. 350, 44 A. 2d 333 (1945), affirmed 67 S. Ct. 504, 330 U.S. 1, 91 L. Ed. 711, rehearing denied 67 S. Ct. 962, 330 U.S. 855, 91 L. Ed. 1297.

This paragraph was intended to prohibit donation to private or sectarian schools, and not to narrow the legislative powers to furnish facilities by general laws for a public education under its own supervision. Trustees of Rutgers College v. Morgan, 70 N.J.L. 460, 57 A. 250 (1904)."

NEW MEXICO—Legislative Department (art. 4). Sec. 31:

"Aid to charities—No appropriation shall be made for charitable, educational or other benevolent purposes to any person, corporation, association, institution or community, not under the absolute control of the State, but the legislature may, in its discretion, make appropriations for the charitable institutions and hospitals, for the maintenance of which annual appropriations were made by the legislative assembly of 1909.

Annotation.—Opinion of Attorney General—Public moneys may not be used in aid of denominational schools, and only for such benevolent purposes as were aided in laws of 1909, ch. 127, section 7 (since repealed), 1914, p. 205."

THIS MONTH

Birth Control Program Blocked

How intransigence at a decisive point can thwart a carefully designed birth control program has been demonstrated in the District of Columbia. The District's Commissioners, overwhelmed with the rapidly expanding numbers of illegitimate births and the heavy welfare load they entail, had sought relief through a birth control program.

A plan to have birth control information and devices available at Health Department clinics was supported by the Commissioners in spite of determined Roman Catholic objections. Money was allocated sufficient to cover the cost.

Then Rep. Louis C. Rabaut (D., Mich.), a staunch Roman Catholic who serves as chairman of the Appropriations Sub-committee, went into action. Result: the entire program was quietly laid to rest. Officials now acknowledge that the program is dead but are reluctant to discuss the reasons for its demise.

Intimidation Succeeds

Irked by hesitation of Boone County, Kentucky, officials to provide county bus transportation for three Roman Catholic parochial schools, Bishop Richard H. Ackerman ordered his pastors to close their schools and enroll the children in public schools.

Kentucky law forbids the use of common school funds for parochial bus rides. Desperate county Fiscal Court members would have to tap diminishing general county funds.

Meeting under adverse publicity and heavy pressures from the hierarchy, fiscal fathers agreed to ar-

range for additional buses for parish schools for the first term only. Then, to seek public sanction, the Court declared that the issue should be decided by a referendum in the November election. With costs of public education zooming to new peaks, no one was willing to predict from what source additional funds would come, other than by additional taxation of Boone County citizens.

The Public School

The American public school, more than any other single institution in our society, is responsible for the quality of American democracy. It was our public school system . . . that created American citizens of the tens of millions of children of European immigrants. Those who would jeopardize our system of free public education would thus strike at the very heart of American democracy. At a time when we need more than ever a unified national spirit we cannot afford the division and sectarian strife which would be initiated by Federal aid to private and parochial schools."

—U.S. Senator Jennings Randolph in the Senate, July 14, 1961

Parochial Bus Stalled

One of the many bills which was not extricated from the hysterical log-jam just prior to Congressional adjournment was an unlamented effort to provide an additional public subsidy to the D. C. Transit Co.

of Washington. O. Roy Chalk, President of the company, has sought for years to have the government make up the differential between an adult fare and the special rate given to students.

POAU officials have repeatedly pointed out that Mr. Chalk's approach is unsound because it envisages public assistance for transportation to private, including sectarian schools, as well as to those schools owned and operated by the public. C. Stanley Lowell, associate director of POAU, told a House Committee that "the Federal government has, in our opinion, no responsibility for religious instruction or for transportation thereto."

He pointed out that a majority of the states barred such a use of public funds and that recent decisions in the highest state courts had sustained this position.

The subsidy bill actually passed the Senate but was not acted on by the House. Like all pending bills, however, it will resume its legislative course when Congress reconvenes for the second session.

McCone Named to CIA

John Alex McCone, a devout Roman Catholic, was named new director of the United States Central Intelligence Agency by President Kennedy on the day Congress adjourned. He succeeds Allen Dulles.

Mr. McCone is a Papal Knight, having been named a Knight of St. Gregory in 1955. In 1956 the Vatican awarded Mr. McCone the Grand Cross of the Order of St. Sylvester. A former head of the Atomic Energy Commission, he will now direct the nation's foreign intelligence activities.

NEWS FROM FAR AND NEAR

■ Speaking at Sackville, N.B., Claude Ryan, national secretary of l'Action Catholique Canadienne, declared that "the great majority" of Quebec French-Canadians want their Roman Catholic clergy to "either disengage from certain responsibilities" which belong to government or to "subordinate" some aspects of their activity to the supervision of government. "They are," he said, "honestly seeking ways of development for Quebec that will neither offend the principles . . . of the church nor infringe upon the legitimate claims of government."

■ A Methodist missionary, Rev. Raymond E. Noah, was recently arrested in Angola and held incommunicado for 28 days. After repeated representations he was released by Portuguese police and turned over to officials of the U.S. Embassy in Lisbon. Portuguese officials had charged that Protestant pastors were involved in "terrorist activities" in Angola.

■ Dorothy Kilgallen, syndicated columnist of Roman Catholic faith, reported in newspapers of August 30 that wheat received in Buenaventura under the surplus commodities distribution program had a marking on each bag: THE KENNEDY CATHOLIC AID PROGRAM. Miss Kilgallen reports that she was unable to find out what happens to the wheat after it is delivered. Hospitals and schools do not get it, she said.

■ The Vatican has denounced the Cuban government for deportation of a bishop and more than 100 priests from that country. *Osservatore Romano* warned of possible excommunication of Fidel Castro and other Cuban leaders if the Catholic persecution should continue.

■ In Caracoli, Department of Antioquia, Colombia an outburst of Protestant persecution has been provoked by a Roman Catholic priest, Fr. Ernesto Villegas. The priest led a mob in an attack on Rev. Eugene Madeira, a representative of the Inter-American Mission. Prompt police action saved Rev. Madeira and his associates from possible death or injury. The priest cried to the mob: "If a Protestant walks through the streets, call me . . . we will not let Protestants enter Caracoli."

■ A Seventh-day Adventist minister in Patras, Greece, Elder George Kotsasaridis, has been acquitted on charges of making converts to his faith. Charges were brought by an Orthodox priest, who burst into a home where Elder Kotsasaridis was studying the Bible with an Orthodox family and charged that the minister was "invading my parish." Making converts from the Orthodox faith is a civil offense in Greece.

■ Turkey's new constitution is said to guarantee full religious freedom despite the traditional Moslem predominance in that country. A special Council is to be constituted to see that the religious freedom guarantees are not violated.

■ President Franklin D. Roosevelt was appalled when Pope Pius XII established diplomatic relations with Japan at the height of World War II, and so informed the Holy See, according to diplomatic papers that have just been made public by the State Department. The memorandum states that Under Secretary of State Sumner Welles told the Apostolic Delegate that such a step "at the moment when the Japanese were committing unspeakable atrocities on the civilian population throughout the regions they were now ravaging . . . seemed to me an incredible step."



Francesco Paolo Niosi and son. Elected Mayor of Ueria, Sicily, Mr. Niosi is barred by law from taking office because he is a former Roman Catholic priest. (See CHURCH AND STATE, October, 1961)

—Newsweek, Curtis G. Pepper

Bus Battle Briefs

Maine Citizens for Public Schools just missed getting the parochial bus issue on the ballot for a fall referendum. With 41,722 signatures needed they missed by just 500. Many observers felt that if the issue ever got on the ballot the Catholic bus bill was dead. While the actual total of signatures well exceeded the required number, a sufficient number could not be validated. This public expenditure for parochial schools will now be resisted by Maine Citizens in local communities.

In Wisconsin the parochial bus bill remained in the Committee on Public Welfare as the Legislature adjourned. There will be new pressures when the legislators reconvene. Resistance is coming from the Wisconsin Council of Churches.

In Minnesota the parochial bus bill failed in committee, and in Pennsylvania it met the same fate. Legislators were economy minded in these states.

In Alaska a petition for a rehearing of the private school bus issue has been turned down by the Supreme Court which earlier decided 2 to 1 that use of public funds for this purpose was unconstitutional in Alaska. The case, known as *Quinton vs. Matthews*, may be appealed to the U.S. Supreme Court. An intention to do so has already been filed.



Paul Blanshard Says

Castro and Catholicism

I am going to write this time about a very delicate subject, Cuba, Castro and the Roman Catholic Church.

The present tendency in American newspapers is to run away from a completely candid analysis of the church-state issues in the Cuban conflict for fear of being accused of pro-Castroism or pro-Communism or both. The American Catholic press paints the situation in blacks and whites, with the Church representing the good side and Castro the bad side.

I think that an honest evaluation of the situation would put both Castro and the Church on the bad side. Democracy and freedom are in eclipse in Cuba today not only because of Communist commissars and their influence over Castro but also because of three centuries of reactionary clerical influence in Latin American politics. The Church has partially earned the criticism of the left-wing totalitarians because it has stood so often for right-wing totalitarianism.

Back to Spain

When Castro recently deported hundreds of priests and nuns to Spain, the plight of the Church's representatives naturally evoked almost universal sympathy in the United States. A Cuban priest, in a dispatch sent out by the National Catholic Welfare Conference estimated that, although Masses were still offered in the principal cities without interference, there were only about 140 diocesan and secular priests left in Cuba to serve a Catholic population of 5,707,000. Few Americans believe in such treatment for any religious workers, and Castro was rightly condemned for his arbitrary conduct.

But who were these priests and nuns, and what did they represent? Were they *simply* religious workers, or were they also representatives of political reaction and clerical fascism?

Some of them were native Cubans, and Castro had neither the legal nor the moral right to deport them without due process. But the majority were from Franco's Spain, and these Franco priests constituted the majority—about 500 out of 700—of all the Catholic priests in Cuba. (The published facts at the time of the deportation revealed that Cuban Catholicism in 300 years of development had not been able to produce enough native votaries to man its own establishment). The deported priests who claimed "religious freedom" for themselves had been trained within a

Spanish Church which had united in the home country with a Spanish Catholic dictator to destroy every vestige of political and cultural liberty for the last twenty-five years. The dictatorship has been blessed by the Vatican, and some of its worst features have been consecrated in a formal Catholic document, the Vatican-Franco Concordat of 1953.

These deported priests are products of a Catholic-dominated national school system in Spain which condemns everything that western democracy stands for. They have been trained in that school system where "the state must be subject to the Church, as the body to the soul," that "the government itself must profess and protect the only true religion, which is Roman Catholicism," and that "freedom of conscience, freedom of worship and freedom of the press" are "pernicious freedoms." (*Nuevo Ripalda*, popular elementary text in Spanish schools, Editor—Jose Vilamala, Valencia, 246, Barcelona, Imprimatur Bishop of Barcelona).

History Repeats Itself

Those Americans who are tempted to go to war with Castro to save the Roman Catholic Church in Cuba should go back to 1900 and remember that the Church has always been essentially anti-democratic and anti-American in Latin America. As Prof. J. Lloyd Mecham has pointed out in his standard work, *Church and State in Latin America*, the Church has been "a conservative institution always identified with privilege and vested interests." In the Spanish-American War it was allied with Spain against both Cuba and the United States. As Prof. Mecham says, "the Catholic Church of Spanish Cuba was really a Spanish institution: all the bishops as well as most of the priests were appointed from Madrid. The churchmen, therefore, during the rebellion, generally espoused the cause of Spain." They are still, in 1961, generally espousing the cause of Spain.

Cuba put the principle of the separation of church and state into its first national Constitution in 1901 not because of the Roman Catholic Church but in spite of Catholic power. The Church has been trying to nullify that principle ever since then. In Cuba, as in every other Latin American country, the Church has been consistently fighting to maintain that partial union of church and state which will enable the priests and the Catholic schools to live from the public treasury.

Enemy of Free Schools

The Church in all these countries is the chief enemy of genuine, independent public schools. In 11 of the 20 Latin American republics there is some legal separation of church and state, but all of them except Mexico still send ambassadors to the Vatican, and 10

of them still have either concordats or working agreements with the Vatican.

Catholic authorities are quite frank in admitting that they are working in Latin America for the Roman rather than the American style of relationship between church and state. Father John J. Considine in his official work, *New Horizons in Latin America*, copyrighted by the Catholic Foreign Mission Society, says on page 215 that "there is union of Church and State in Argentina, Bolivia, Colombia, Peru and Venezuela." In some of these Catholic states there is specific and Vatican-supported suppression of Protestantism.

The Church would like to extend the church-state union system to all the republics south of the Rio Grande, using the slogans of anti-Communism to divert attention from its institutional purposes. Most Americans agree with the anti-Communist intentions but

they have some reservations about the rest of the Catholic program. They also have some reservations about the Roman Catholic Church as an effective foe of Communism in Cuba since the first nation in the Western Hemisphere to come under Communist control is officially 84.8 per cent Catholic.

Some Americans still remember how the American Catholic hierarchy, with the aid of three papal encyclicals, tried to embroil the United States in war with "red" Mexico in the 1920's over Mexican anti-clericalism, and how war was prevented largely by a vigorous anti-war campaign led by American Protestants. They reason that if war with Cuba must come, it should not be a holy war provoked and promoted by clerical partisanship.

It was Abraham Lincoln who once said, "Those who deny freedom to others deserve it not for themselves."

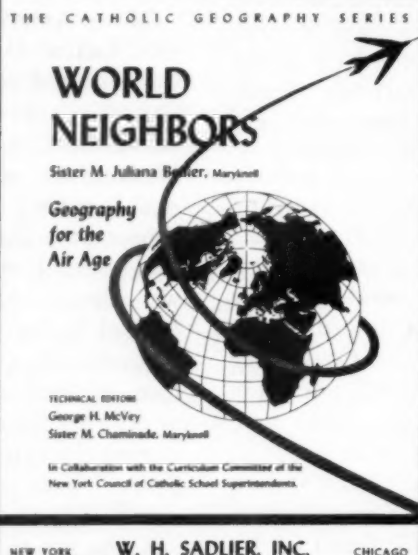
A Sign of Cuban Church Wealth

Papal Nuncio Mons. Luis Centoz, dean of Havana's diplomatic corps, showed up [at the Government bank] with a suitcase containing 672,000 pesos which he tried to exchange after Cuba's surprise currency issue change August 6 and 7.

Like other heads of diplomatic missions, he was given \$200 in cash and credit with the national bank for only \$10,000 in accord with the currency reform.

—UPI news release,
Aug. 16, 1961, Miami.

(Note: At the pre-1959 exchange rate, this is equal to \$672,000 in U. S. funds.)



Photographic reproductions of pages from a geography textbook widely used in Roman Catholic parochial schools.

youth. In some schools and colleges teachers may and do sneer at the idea of God and religion. Great harm may result to the young minds who do not have the learning or skill to see through the false reasoning used by such teachers. Catholics support many of these teachers by the taxes they pay. They should take care that their money is not used to harm the minds and souls of God's children who are taught by these teachers.

Catholics in our country have long carried a double burden, supporting public schools by taxes and keeping up Catholic schools besides. Many think that this expense is not too much to keep the Faith among their children. In some countries, in parts of Canada, for instance, the money gathered in taxes is portioned out fairly to whatever school a child attends. Thus Catholics are relieved of their double burden and children receive proper training without added expense. In Ireland and in some other countries, Christian doctrine is taught by the schoolmaster in the public schools.

Religious teachers. The teaching Brothers and Sisters make our Catholic schools possible. They dedicate their lives to education, receiving only enough salary for food, clothing, and housing expenses. Catholics can send their children to these teachers without fear that they will be trained to sneer at religion or to have a low opinion of good morals. They know too that the religious teachers will never dupe their students with Communist propaganda. There are never enough teaching Brothers and Sisters. They are overworked, and classes often have too many pupils.



The recent decision of Federal Judge Oren R. Lewis of Alexandria, Virginia, outlawing the payment of public taxes for tuition in private, segregated schools is regarded by Washington lawyers as an important precedent against the payment of public funds to sectarian private schools. The circumstances involving segregated schools are entirely different, but one legal principle exists in common. The Supreme Court has declared that the use of public funds for both types of schools is unconstitutional and, to use the language of Judge Lewis, an ordinarily lawful act may "become unlawful when used to accomplish an unlawful end." This is considered an important point against indirect payment of public money to Catholic parents for parochial school children.

Michigan attorney general Paul L. Adams has ruled that voluntary religious groups may use public school buildings during off hours for their meetings. A previous program of noon hour religious instruction had been terminated because teachers were accompanying pupils to the auditorium and parents complained that the audience was "captive" for the instruction of which they disapproved.

Oral arguments have been heard by the Oregon Supreme Court in a case testing constitutionality of a law permitting school boards to provide funds for purchase of textbooks in parochial schools. Plaintiffs were represented by New York attorney Leo Pfeffer.

A Guilderland, N. Y. father will be paid \$1300 to drive his children to plush Albany Academy for Girls. He will use the two family Cadillacs. In New York state special privilege is given to students in private schools in the form of state-provided transportation to any such school within ten miles of their home. Those attending public schools can be transported at public expense only within their school district.

Quote of the Month

... A fundamental premise that must be appreciated is that the Federal and State governments have the power, indeed, the obligation, to promote the general welfare. While it may be argued that the establishment clause of the First Amendment as presently interpreted has a restraining effect so that the Federal government may not give aid to any religion under the guise of public welfare, if the primary purpose of legislation is truly to promote, for example, education, health or rehabilitation, and the secondary or incidental effect is to aid religion, there should be no constitutional issue.

—*Catholic Lawyer*, Summer, 1961, page 182.

One of a number of captive schools in Kentucky will revert to church operation this fall. Holy Cross Grade School in Holy Cross, Ky., a parochial school that has long operated with public tax funds will now be supported by parish funds. The Ursuline nuns who serve as teachers had been paid by the school board and textbooks had been provided by the state. Long-continued bitterness in the community prompted Fr. Francis Burch to terminate the arrangement.

When the National League of Postmasters met in Philadelphia the "star of the show" was Sister Mary Hoy of Villa Maria, Pa. She was introduced as one of 20 Roman Catholic nuns working on the U.S. payroll as postmasters. Sister Mary's \$5,950 salary is turned over, without deductions, to her order, Sisters of the Holy Humility of Mary.

The Minnesota State College Board has voted unanimously to disallow credit for college courses in denominational religion taught by clergymen.

Recitation of grace at milk-breaks and the singing of Christmas carols do not violate New Jersey law according to state education commissioner Frederick M. Raubinger. Reading of the Bible is permitted by state statutes, Mr. Raubinger pointed out, and the carols are "part of our national culture and heritage."

Observers in Eau Claire, Wis. have questioned whether union pickets on a small construction job at a restaurant owned by State Senator Davis Donnelly had any connection with the senator's effective opposition to a parochial school bus bill in the State Legislature.

Father V. Herbert Howley of Edinburg, Texas applied for a license to sell beer in his Roman Catholic church. The application was denied because of a regulation prohibiting the sale of beer within 300 feet of the door of a church.

The city of West Allis, Wis. has been served with an order temporarily restraining it from providing free paving for church parking lots and playgrounds of church schools. The order was issued pending a taxpayers' suit challenging constitutionality of the procedure.

Wealth Belies Subsidy Plea By Roman Catholic Hierarchy

The drive by the Roman Catholic bishops of the United States for public taxes to support their sectarian schools inevitably focuses attention on the wealth of their church. A study of this church's national financial holdings is difficult because it never publishes such reports. Yet it now becomes a matter of public concern to obtain answers to such questions as these:

What are the world-wide investment holdings of the Roman Catholic Church?

What is the total wealth of this church in the U.S.A.?

Is the church here in the dire financial straits that its pleas for public funds would indicate?

Despite its being the smallest independent state in the world (108 acres), the State of Vatican City—

"is one of the richest states . . . in the world. The Vatican not only owns such financial outfits as the Bank of Rome, the Banco di Santo Spirito and the Credito Centrale dei Lazio, it also owns the R.E.T.I., one of Italy's largest telephone companies, the Bastrogi Finance and Holding Company, and the Generale Immobiliare, the largest real estate company in Italy." (*Parade Sunday Magazine* May 6, 1961)

The London Express, May 6, 1961 says that "the Vatican plays the American stock market (and) invests its funds in many centres all over the Western world. It owns huge industrial enterprises in Italy. And its fortune is conservatively estimated today at £5,000 million." This is equivalent, at current dollar exchange rates, to \$14.3 billion. Annual payroll for the Vatican's 3,000 daily employees is \$7,250,000.

The Vatican's financial dealings are so big that it frequently buys or sells gold in \$1 million or larger lots with the U.S. Treasury in Washington. (See *Wall Street Journal*, Sept. 14, 1960).

A respected Roman Catholic Journal gives this picture of the wealth of the Roman Catholic Church in this country, a picture it properly regards as awesome:

"Would it frighten you to know that in your own United States the Catholic Church . . . has more property than any one private organization? Figure the cost of all Catholic churches, schools (high schools and universities), rectories, convents, hospitals, orphanages, homes for delinquent, old people . . . put all the original costs and upkeep in one lump sum and the amount would be frightfully staggering!"

—*Novena Notes*, Feb. 18, 1949, published weekly *Cum Permissu Superiorum* by the Servite Fathers, Chicago, Ill.

Just recently the prolific Roman Catholic writer, Father Richard Ginder, declared:

The Catholic Church must be the biggest corporation in the United States. We have a branch office in almost every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.

Because we are so big and constantly getting bigger, intensely and efficiently organized as we are . . . one viewing

our Church from the outside as a purely human operation might ascribe our success to "wire pulling and fast foot-work," to "covert pressures and invisible influence."

—*Our Sunday Visitor*, April 22, 1960.

The vast and burgeoning wealth of the Roman Catholic Church in this country prompts the Pope's Apostolic Delegate here to warn the clergy against becoming so concerned with finances that they neglect their supernatural mission. "Sound and prudent financing is necessary," Cardinal Vagnozzi said, "but concern with finances should not be allowed to turn religious superiors into business men and religious institutions into corporations. (*Catholic Standard*, Aug. 25, 1961).

When one looks at just a few of the Catholic agencies whose finances happened to get into print, he derives some notion of the enormous wealth of this organization. One local church, St. Andrews of Chicago, owns two California hotels (the Hollywood Roosevelt and the Sacramento El Rancho) purchased some years ago for \$10 million. Loew's State theatre, one of the largest in New England, is owned by the Boston archdiocese. Assessed value is \$1,140,000.

Parochial schools of the Los Angeles archdiocese are financed by a number of commercial properties, among them the \$250,000 annual income from leasing the archdiocese's land in the Wilshire business district where a \$30 million "city within a city" is being built. The Institutum of Diva Thomae, one of many church investors which has a number of holdings throughout the United States, is reported to own the Wilmington (Ohio) Casting Company, an industrial operation with numerous subsidiaries.

Richest among the more than 100,000 Catholic organizations in this country is probably the Knights of Columbus which boasts of assets exceeding \$177 million. Its portfolio includes \$55.5 million in securities; several million in Canadian government bonds; \$4.8 million in railroad issues; \$18 million in utility stocks and bonds; \$12 million in industrial securities; and U.S. government bonds. It owns such properties as Yankee Stadium in New York City, the former New Haven Railway headquarters building, Crucible Steel Co.'s Detroit warehouse; Brunswick-Balke-Collander Co. building in Chicago; site of a new \$5 million Sheraton Hotel in New Haven; department stores in St. Louis (property value—\$4.5 million), Camden, N. J. (\$2.5 million), and Philadelphia (\$2 million); a new \$1.8 million steel tube mill of the Bridgeport Brass Co.; and others.

(This study of Roman Catholic wealth will be continued in a future issue).

Federal Loans and Donations Benefit Church Institutions

Loans for dormitory construction and donations of surplus property have provided a steady flow of Federal assistance to church institutions of learning in recent years. During the first session of the 87th Congress a determined effort was made to widen construction aid to include any kind of building the college might choose to erect. This move was defeated but the dormitory construction loan program remains in effect. There has never been a Supreme Court test of either the construction loan program or the surplus property donation program.

A report of the College Housing Program, March 23, 1961, indicates that a total of \$340,724,000 had been granted to church related colleges in dormitory

construction loans. This includes Protestant, Catholic and Jewish institutions. The denominational breakdown shows that Protestant institutions representing 15 denominations received a total of \$202,079,000 with an average per college of \$914,000. Roman Catholic institutions received \$135,710,000 with an average per college of \$1,222,000. Jewish institutions received only two loans totaling \$2,935,000.

Under the Surplus Property Act of 1944 a total of 488 grants of land and buildings have been made to sectarian schools. The largest single recipient of these donations has been the Roman Catholic Church, its total being 185. The combined Protestant total, representing 29 denominations, stands at 302 donations. There was only one grant to a Jewish school. The grand total acquisition costs for all properties was \$38,566,355.

These donations made under the Surplus Property Act of 1944 do not include church donations ordered by special acts of Congress. An example of the special donation is the proposal by Senators Douglas and Dirksen of Illinois for a gift of 79 acres of Federal land to Loyola University, a Roman Catholic institution located in Chicago. It has been found virtually impossible to bring such acts before Federal courts for a test as to constitutionality.

Ho Hum, More Philippine Claims

Rep. John McCormack (D., Mass.) who has been personally responsible for enriching the coffers of the Roman Catholic Church in the Philippines with close to \$25 million in war damage and war service claims, is out to get some more. Reportedly smarting under criticism that "he got money for the Catholics," Rep. McCormack has long aspired to get some for the Protestants in order to "even up." The original claims did, of course, contain some Protestant grants which were paid along with the rest. But the lion's share by far went to Roman Catholic institutions.

Now American agents have worked up a new set of claims and Rep. McCormack has moved yet another amendment to the War Claims Act of 1948 in order to pay them. The claims were announced with much fanfare as being "Protestant." A breakdown does not quite bear this out, however. While Protestants are down for \$3 million in the new claims, Roman Catholic institutions come in again for yet another \$1 million.

POAU, which has opposed *all* the Philippine war claims awards, has announced that it will object to the new claims as well. "It does seem to us," commented Glenn L. Archer, "that the building of the Manila cathedral and many other church edifices in the Philippines is not, under our system, a proper use of confiscated enemy assets which belong to the American people."

SUBSCRIBE NOW!

POAU 1633 Mass Ave., N.W.
Washington 6, D. C.

Please send me CHURCH AND STATE for one year. I understand that my tax-deductible gift of \$5 or more includes \$3 for a subscription.

() New () Renewal

Name.....

Street.....

City..... Z... State.....

Supplementary Subscriptions

In addition to my regular subscription above, please send me extra subscriptions @ \$2.00 each to the same address.

\$..... total enclosed

OPERATION 'PRESERVATION'

YOUR CHURCH can preserve our American tradition of church-state separation.

Make it a teaching agency in a field of danger and challenge.

The regular, month-by-month information your church needs is provided in the POAU SCROLL CHURCH PROGRAM.

Participating Churches Get:

- Up to 10 copies of CHURCH AND STATE a month for a minimum contribution of \$25. (More copies for larger gifts.)
- The attractive "scroll" shown below, to be hung in the church as a reminder of our hard-won religious liberty. (Actual scroll is 10" by 8", plastic-laminated on gold-trim board.)

To Qualify:

- Your church puts POAU in its budget for \$25 or more a year, or pledges to support POAU's action-education program with a monthly contribution.

USE THE COUPON TODAY! →



This Church has contributed
to the cause of

Religious Liberty

*"Proclaim Liberty Throughout All the Land
and to All the Inhabitants Thereof."*

Leviticus XXIV, 10

PROTESTANTS AND OTHER AMERICANS UNITED FOR THE
SEPARATION OF CHURCH AND STATE

1633 MASSACHUSETTS AVENUE, N.W., WASHINGTON 6, D.C.

Levin Newton
PRESIDENT

Glenn L. Carter
EXECUTIVE DIRECTOR

Harold C. Fitch
TREASURER

Return Postage Guaranteed
1633 MASSACHUSETTS AVE., N.W.
WASHINGTON 6, D. C.

My church will place POAU in
its annual budget for \$.....

\$..... enclosed; balance,
if any, to be paid

Pastor

Church

Mail
Address

City Z. State

() I want to present this program
to my church.

Please send a kit of materials to use
in presentation.

POAU

1633 Mass. Ave., N.W.
Washington 6, D. C.